

Avyakt BapDada 18th June 1973

Are all of you stabilised on the throne of your elevated stage of self-respect? Do you know the form of your elevated self-respect?

At the present time, you are the direct creation of the Creator of the world - the first creation, the most elevated creation, the jewels of BapDada's eyes, those who are the children and so the masters, the ones seated on the heart-throne, the jewels of the forehead, BapDada's helpers in His task, world benefactors, images of support for the world, and the most elevated examples in front of the world. Do you maintain the awareness of such self-respect?

Do you constantly remain stabilised on the throne of self-respect? Or, are you not able to stabilise yourself on the throne? The very name is "the throne" (*sinhasan* - *seat of the lion*). What does this mean? Who can stabilise themselves on this? Only those who are full of all powers - that is, only those who are stabilised in this stage can sit on this throne. A "sinh" means a lion or a lioness. If you have not yet become a lion, then you are not able to stabilise yourself on this throne.

Who is the throne for? For those who are the first creation of the Almighty Authority. Is the form of all powers as visible in the first creation as it is in the Creator? Do you know the speciality of the present time of the first creation? Due to this speciality, you even become the masters of The World Creator: you become even more special and worthy of worship than the Father. The Father also sings praise of such a creation. So what is this speciality?

Souls sing praise of the Father, but the Almighty Authority himself sings the praise of such most elevated souls. That is, souls are praised by the Supreme Soul: the Father himself repeatedly remembers such souls every day. What is the main speciality of such special souls, through which they became so elevated? Do you know this speciality of yours? You must definitely have some speciality which is greater than even the Father's. Do you know it? In which aspect are you even ahead of the Father? Tell Baba of this speciality. In which aspect are you ahead of BapDada?

Are there only the Shaktis in the eight jewels? Or can even the Pandavas come in that? When you have the consciousness of being brothers, the soul can become one of the eight jewels. Here, there is no question of being a Shakti or a Pandava, but of the spiritual stage. Both can come. Even the Pandavas have seats within the eight.

Achcha, what is the first speciality which makes souls even masters of the Father? You then become even more elevated than the Father. This speciality is *to reveal the Father*: to bring them into a close relationship with the Father, and to make them heirs of the Father. This is the duty of you, the first creation. The Father is revealed through the children.

You are considered to be special, because - through your faith, on the basis of your Brahmin life, and through your experience - you revealed both the incorporeal Father and the corporeal father Brahma to the whole world. The speciality of revealing the Father belongs to the children. And therefore, in return, the Father Himself remains in his incognito form in front of the world,

and reveals the Shakti Army and the Pandava Army. This is the speciality of the children, and - because of this - they are worshipped even more than the Father.

Do you have all these specialities in your awareness? Or do you forget them? The speciality of a Brahmin of the Confluence Age is that he is constantly an embodiment of remembrance. So, do you experience being a Brahmin? To be a shudra means to have forgotten everything. If, after becoming a Brahmin, you forget, then what is the difference between a Brahmin and a shudra? What is the uniqueness of the life of dying alive? Forgetfulness is worldly - that is, it is the custom of this world - whereas the custom of Brahmins is to be constant embodiments of remembrance.

Does anyone ever forget the customs, systems, and code of conduct, of his worldly clan? So, is it possible that Brahmins would forget the customs and systems of their Brahmin clan? The customs and systems of Brahmins are unique. To follow these customs and systems is easy, because - since you are Brahmins - it is difficult to adopt the customs and systems of another clan. For these are your original customs and systems: it is a question of your natural life; it is a question of the sanskars of your Brahmin birth. And so what can be difficult?

What are the sanskars and nature of Brahmin life? All of the divine virtues are the nature of Brahmins, and this is referred to as “a divine nature”. Therefore, the divine virtues are naturally the property of Brahmins. That is, the nature of Brahmin life is all of the divine virtues: maturity, to be entertaining, cheerful, tolerant and content - these are the qualities of the nature of Brahmin life, and they are the sanskars of world servers. Since these are the sanskars and nature of Brahmin life, then to adopt any virtue, or to renounce the consciousness of “I” in order to become a server, or to be a constant tapaswi and an embodiment of remembrance, is an easy and ordinary thing, is it not?

If someone has a sanskar of another previous birth, or if he has a particular nature from birth, then would he find it difficult to transform, or easy to move along with that? Just as you also make excuses - because of being under the influence of your weaknesses, saying that that is your nature or your sanskars - in the same way, should it be easy or difficult for Brahmins to continue with the original sanskars and nature of Brahmin life? If someone asks you to do something that is against the nature of the divine virtues, then it should be difficult for you Brahmins.

What is your practical form at present? Do you naturally have the sanskars and nature of a shudra? Or are the sanskars and nature of a Brahmin *natural*? Since these are the original sanskars of your life, there is no need to make effort for this. However as you were told earlier, you are not able to stabilise yourself on the seat of your self-respect: you let go of your throne, and you forget the fortune you have created, and this is why you experience difficulty in maintaining your original nature and sanskars. Do you understand?

There is praise for the Father in regard to this aspect, and it is also the praise of the children: “The One who makes difficult things easy”. The praise of the Father is that he is the One who makes difficult things easy - that he is the One who makes a mountain into a mustard seed, or cotton wool. Cotton wool is so light and so clean, whereas a mountain is so difficult and heavy.

There is such a vast difference between a mountain and a mustard seed, or cotton wool. Therefore, does the praise of the Father not belong to you? So is it possible for Brahmins - who make difficult things easy - to find anything to be difficult?

So, stabilise yourself in your stage of self-respect, and constantly keep your specialities in your awareness. Every thought and every deeds of special souls will be special - that is, they will be elevated. Achcha.

To those who make difficult things easy.. to the world-benefactor children, and those who are embodiments of remembrance, who use their every thought and every second for the special task of world benefit, like the Father.. and to the elevated souls who are seated on BapDada's heart-throne: love, remembrance, and namaste, from BapDada.